CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Selections.

VONDELS CHORUS OF ANGELS.

Who sits above heaven's heights sublime,
Yet fills the grave's profoundest place,
Beyond eternity or time,
Or the vast round of viewless space:
Who alone on himself depends—
Immortal—glorious—but unseen—
And in his mighty being blends
What rolls around or flows within.
Of all we know not—all we know—
Prime source and origin—a sea,
Whose waters pour'd on earth below
Wake blessing's brightest radiancy.
His power—love—wisdom, first exalted
And waken'd from oblivion's birth
Yon starry arch—yon palace, vaulted—
Yon heaven of heavens—to smile on earth.
From his resplendent majesty
We shade us 'neath our sheltering wings,
While awe-inspired and tremblingly
We praise the glorious King of kings,
With sight and sense confus'd and dim;
O name, describe the Lord of lords,
The seraps' praise shall hallow him;
Or is the theme too vast for words?

FIRST CHURCH IN SALEM.

The following interesting notice of the *First Church* in Salem, is from the Salem Gazette of 7 Dec.

The pilgrims that landed at Plymouth in 1620, were a branch of the English church at Leyden in Holland under the pastoral care of the worthy and excellent *John Robinson*. Their principles of separation from the Church of England were so strict and rigid, that in 1624 *Roger Conant*, a religious, sober, and prudent gentleman, with a few associates, left Plymouth, settled at Nantucket, where they remained a little more than a year, then removed to Cape Ann, and in 1625 again removed towards the bottom of the bay and took up their station at Naumkeake, on a pleasant and fruitful neck of land, encircled by an arm of the sea on each side, in either of which vessels of good burthen might safely anchor. Thus *Roger Conant* was the founder of the place, soon after called Salem, (from that in Psal. lxxvi. 2,) which was the first permanent settlement in the Colony of Massachusetts Bay. Conant survived till 1680, when he died at Salem.

Gov. *Endicott*, with a company of planters, arrived and settled at Salem on the 6th Sept. 1628; and another company, with four clergymen who had been invited to join them, sailed from England in May, 1629, and arrived in the harbor of Salem June 29th. A few houses only had been erected. The Rev. *Samuel Skelton* and the Rev. *Francis Higginson* were two of the ministers who arrived with this company. the latter, in his description of "New-England's Plantation," written the same year, observes, "When we first came to Nehum-kek, we found about half a score of houses, and a faire house newly built for the Governor; we found also abundance of corne planted by them, very good and well liking. And we brought with us about two hundred passengers and planters more, which by common consent of the old planters were all combined together into one body politicke under the same Governor. We that are settled at Salem make what haste we can to build houses, so that within a short time we shall have a faire town. We have great ordnance, wherewith we doubt not we shall fortify ourselves in a short time to keepe out a potent adversary."

The establishment of regular Public Worship was an object dear to the hearts of these colonists. Gov. Endicott, soon after their arrival, set apart the 20th of July, 1629, for a solemn day of humiliation for the choice of a Pastor and of a Teacher; the first part of that day was spent in praise and teaching—the latter part was devoted to the election; every member voted by ballot for a Pastor and a Teacher. The result was that Mr Skelton was chosen Pastor and Mr Higginson Teacher. Mr Skelton was more advanced in age than Mr Higginson, and was the friend and favorite of Gov. Endicott, who had received his first religious impressions from his preaching. They immediately accepted the choice, when Mr Higginson, with three or four of the gravest members of the church, laid their hands on Mr Skelton with prayer, and then there was an imposition of hands on Mr Higginson. The full choice of Elders and Deacons was then postponed to the 6th of August.

The First Church was formed and organized on the 6th of August, 1629; on that day a Covenant was drawn by Mr Higginson, and their officers were set apart and thirty members admitted to the church in the presence of Governor Bradford and the other Plymouth delegates, who, from their shallop having been detained by contrary winds, did not arrive till the ceremonies had been commenced.

The first church was founded on principles of perfect and entire *independence* of every other ecclesiastical body. The ceremonies of forming the Church and of ordaining its Ministers were performed by Laymen. The first planters were vigilant to protect and preserve their ecclesiastical independence; on their first arrival with Gov. Endicott they exchanged friendly communications with their fellow Pilgrims at Plymouth, but explicitly declared that *the church in Plymouth should not claim any jurisdiction over the church in Salem*, and, further, that *the authority of Ordination should not exist in the clergy, but should depend on the free election of the members of the church.*

The Ordination of Skelton and Higginson took place three years before any other, either in Massachusetts Bay or Plymouth Colony. In 1632 the Rev. Ralph Partridge was ordained at Duxbury. In the meantime Brewster, Lyford, Rogers, and Smith had *prophecied* at Plymouth, according to the language of the times, when a man preached who had not been inducted into the office of Pastor or Teacher.

Skelton and Higginson had been non-conformist Ministers in England, and had been respected by the Puritans for their abilities, learning, and virtues. They continued in the ministry at Salem, till their deaths. Skelton died August 2, 1634; Higginson lived but a short time; He died August, 1630;* but he lived long enough to secure the foundation of his church, to deserve the esteem of the colony, and to perpetuate his name among the worthies of New-England.

The successor of Skelton was the celebrated Roger Williams, who arrived in 1631, and after preaching some time at Plymouth and Salem in 1634; he had in his youth been patronized and educated by Sir Edward Coke; he was bred at the University of Oxford. His peculiar notions and rigid religious opinions soon gave rise to dissensions; one of his whimsical opinions, in which Endicott had concured before the arrival of Williams, was that *women ought to wear veils so that their faces might never be seen at church*; and he prevailed on Endicott to cut from the King's Colors the Red Cross, which he deemed a badge of Popish superstition. He also maintained that "the King of England had no right to take the lands in America from the Indians and give them to his own subjects," and also that "an universal liberty of conscience ought to be allowed to all in religious matters." For these heresies he was called to an account, and openly justifying them, was deprived of his ministry and banished from the colony in 1635. Twelve of the chief members of the Church were so affectionately attached to him, that they voluntarily went into exile with him to the solitary wilderness of the Narragauset country. Roger Williams there founded the Third New-England Colony, Rhole-Island; unlike most men, of every sect, he was as ready to grant to others, as to claim for himself, unlimited *toleration* in religion. His opinions on this subject two centuries ago were as sound and as liberal as are entertained in this boasted age of liberality and refinement. He established universal liberty of conscience, as well for those who should come and settle with his associates, as for themselves; this natural right of mankind has been inviolably maintained in Rhode Island to this day. The fame of this stedfast assertor of religious freedom will brighten with time.

Perfect unity of faith was not long preserved, notwithstanding his banishment; heresies will abound, when differences of opinion are deemed heresies. In 1637, a year or two after his departure, a Synod of the Congregational churches of the Colony was convened at Cambridge, which soon picked up, debated, and condemned *eighty-two* heresies, and, like other Synods, denied all mercy to those supposed to embrace these errors, both in this world and in the world to come. The subjects of these sharp contentions and keen animosities consisted of fine-spun subtleties, and useless metaphysical niceties, from the knowledge, belief, or disbelief, of which, men could be made neither wiser or better. Many worthy heretics, who could not understand what was unintelligible, or believe what was incredible, were obliged to take refuge in Rhode Island. Gov. Coddington was one of these. Roger Williams established at Providence a Baptist Church, the first in America, and at a time when only one of that denomination had been formed in England. He lived to a great age, and died in 1682.

Hugh Peters, a name of equal celebrity in histroy, was the successor of Roger Williams; Peters arrived in New-England in 1635, and was invited to the pastoral office at Salem, Dec. 21, 1636; during the five years of his ministry he was respected among the fathers of the Colony for his piety and for the lively interest he took in the concerns of the plantation. He preached his first sermon at Wenham, from the small conical hill near the pond—his text was, "At Enon, near Salim, because there was much water there." Wenham was called *Enon* till it was incorporated; and the hill is now called *Peter's Hill*. In 1641 he was sent to England as the Agent of the Colony; there he became a zealous partizan of Oliver Cromwell, and at the Restoration was beheaded as a Regicide.

He was succeeded by the Rev. Edward Norris, who was ordained in a general meeting of the elders and before a large concourse of people, as the teacher, on the 18th March, 1640. This was the first Ordination that was performed with great public ceremonies, at Salem.—He had the sole charge of the Church 18 years, till he died on the 10th April, 1659, and under his prudence and moderation it flourished.

The Rev. John Higginson, son of the first minister was ordained pastor of the Church, August, 1660. He had been Chaplain at the Fort at Saybrook in Connecticut, and, having embarked there with his family for England, was driven by the weather into the harbour of Salem; he was persuaded to settle in the church which his father had planted. When he was ordained, Major Hawthorne, with the deacons, imposed hands upon him in the presence of the neighboring churches and elders. He died at the age of *ninety-three* years, having been forty nine years in the ministry at Salem, and above seventy years in the duty of a minister.

In 1682, Mr Higginson had advised the church to invite a colleague, and the Rev. Nicholas Noyes, son of the first minister of Newbury, was with the greatest unanimity ordained, Nov. 24, 1683; the Rev. Mr Hubbard, of Ipswich, observed at the ordination, that, as Enoch was the seventh from Adam, so Mr Noyes was the seventh ordained minister in Salem. In 1714, May 19th, at his request, the Rev. George Curwen was ordained as Colleague; Mr Curwen died on the 23d Nov. 1717, and on the 13 Dec. 1717 Mr Noyes died. He was a scholar in all the literature of the times. After his death the second parish was formed, and two meeting-houses erected, both of which are now standing. The Rev. Samuel Fiske was ordained in the first Church, Oct. 8th, 1718, and was dismissed in 1735. During his ministry, a century having elapsed from the foundation of the church, the event was celebrated, as appears from the following account published at the time:—

"SALEM, AUG. 6, 1729. On Wednesday was celebrated the *first century lecture* in the meeting-house of the First Church here, in commemoration of the good hand of the Lord in founding that church, on August 6 1629, just one hundred years ago; enlarging, and making her the mother of several others, and preserving her to this day. She was the first congregational church that was completely formed and organized in the whole American continent, which was on the day above mentioned, when the Rev. Mr [Francis] Higginson was ordained the teacher, and the Rev. Mr Skelton their pastor. Governor Bradford, and others, deputed from the church at Plymouth, coming into the assembly in the time of the solemnity, (having been hindered by contrary winds) gave them the right hand of fellowship; wishing all prosperity, and a blessed success to such good beginnings.

"The century lecture began with Singing psalm cxxii. The Rev. Mr Barnard then prayed. We then sang psalm cvii. 1 to 8. The Rev. Mr Fisk then preached a very agreeable sermon, from psalm lxxviii. 1 to 7. We then sang psalm xliv. 1, 2, 6, 7 verses. The Rev'd. Mr Prescott then prayed. We then sang psalm c. first metre, and the Rev. Mr Fisk pronounced the blessing.

"There were thirteen ministers present, and a considerable confluence of people both from this place and the towns about."

Mr Fisk was succeeded by the Rev. John Sparhawk, who was ordained Dec. 6th, 1736, and died, much esteemed, April 30th, 1755.—He was succeeded by the Rev. Thomas Barnard, who had been ordained at Newbury, and was installed at Salem, September 17th, 1755. He died in 1776, and left a high reputation. His successor was the Rev. Asa Dunbar, who was ordained July 22d, 1772, and resigned in 1779, and died in 1788.

The learned and venerable incumbent, the Rev. Dr Prince, was ordained on the 10th Nov. 1779.

During the two centuries of the existence of the first Church, the office of Pastor has rarely been vacant, and at very short intervals only. During a considerable part of that time the Church has been supplied with both a Minister and Colleague, or what is the same, a Pastor and Teacher. Many branches have shot forth from this stock, among which are the churches in Marblehead, Beverly, Manchester, Wenham, and Topsfield which townships were originally part of the territory of Salem.

* See a communication signed Σ. on the next page of this paper.

COLLECTIONS FOR THE REGISTER.

MR REED—You published in a late Register an extract from the memoirs of John Evelyn, Esq. author of the Sylva, containing a character of his virtuous and accomplished daughter Mary, which no one, I am sure, could read without deep interest. I send you from the same work, the following account given by this affectionate father of another of his children, which, even with the largest allowances for parental fondness, exhibits admirable attainments of knowledge and piety at a very early age. P.

"1658, 27 Jan. After six fits of a quartan ague, with which it pleased God to visit him, died my dear son, Richard, to our inexpressible grief and affliction, five years and three days old only, but at that tender age a prodigy for wit and understanding: for beauty of body a very angel, for endowment of mind of incredible and rare hopes. To give only a little taste of some of them, and thereby give glory to God, who out of the mouths of babes and infants does sometimes perfect his praises; at two years and an half old, he could perfecty read any of the English, Latin, French, or Gothic letters, pronouncing the three first languages exactly. He had before the fifth year, or in that year, not only skill to read most written hands, but to decline all the words, conjugate the verbs regular, and most of the irregular: learnt out Puerilis, got by heart almost the entire vocabulary of Latin and French Primitives and words, could make congruous syntax, turn English into Latin and *vice versa*, construe and prove what he had read, and did the government and use of relatives, verbs, substantives, elipses, and many figures and tropes, and made a considerable progress in Comenius's Janua; began himself, to write legibly, and had a strong passion for Greek.—The number of verses, he could recite, was prodigious, and what he remembered of the parts of plays, which he could also act: and when seeing a Plautus in one's hand, he asked what book it was, and being told it was comedy, and too difficult for him, he wept for sorrow. Strange was his apt and ingenious application of fables and words, for he had read Æsop: he had a wonderful disposition to Mathematics, having by heart divers propositions in Euclid, that were read to him in play, and he would make lines and demonstrate them. As to his Piety, astonishing were his applications of Scripture upon occasion, and his sense of God: he had learnt all his catechism early and understood the historical parts of the Bible and New-Testament, to a wonder, how Christ came to redeem mankind, and how, understanding these necessaries himself, his godfathers were discharged of their promise. These, and the like illuminations, far exceeding his age and experience, considering the prettiness of his address and behaviour, cannot but leave impressions in me at the memory of him.—When one told him, how many days a Quaker had fasted he replied, that was no wonder, for Christ had said Man shall not live by bread alone, but by the word of God. He would of himself select the most pathetic Psalms, and chapters out of Job, to read to his maid during his sickness, telling her, when she pitied him, that all God's children must suffer affliction.—Often he would desire those, who came to see him to pray by him, and a year before he fell sick, to kneel and pray with him alone in some corner. How thankfully would he receive admonition, how soon be reconciled; how indifferent and yet how cheerful. He would give grave advice to his brother John, bear with his impertinences, and say he was but a child. If he heard of or saw any new thing, he was unquiet till he was told how it was made; he brought to us all such difficulties as he found in books, to be expounded. He had learn'd by heart divers sentences in Latin and Greek, which on occasion he would produce even to wonder. He was all life, all prettiness, far from morose, sullen, or childish in any thing he said or did. The last time he had been at church (which was at Greenwich) I asked him according to custom, what he remembered of the sermon; two good things, father, said he, bonum gratiæ and bonum gloriæ, with a just account of which the preacher said. The day before he died he called to me, and in a more serious manner than usual told me that for all I loved him so dearly, I should give my house, land and all my fine things, to his brother Jack, he should have none of them; and next morning, when he found himself ill, and that I persuaded him to keep his hands in bed, he demanded whether he might pray to God with his hands unjoined; and a little after, whilst in great agony, whether he should not offend God by using his holy name so often calling for ease. What shall I say of his frequent pathetical ejaculations uttered of himself; Sweet Jesus save me, deliver me, pardon my sins, let thine angels receive me! So early knowledge, so much piety and perfection! But thus God having drest up a saint fit for himself, would not longer permit him with us, unworthy of the future fruits of this incomparable, hopeful blossom. Such a child I never saw: for such a child I bless God in whose bosom he is! May I and mine become as this little child, who now follows the child Jesus that Lamb of God in a white robe whithersoever he goes; Even so, Lord Jesus, fiat voluntas tua! Thou gavest him to us, Thou hast taken him from us, blessed be the name of the Lord! That I had any thing acceptable to Thee was from thy grace alone, since from me he had nothing but sin, but that Thou hast pardoned blessed be my God for ever, Amen!

Feb. 25th. Came DR. JEREMY TAYLOR and my brothers with other friends to visit and condole with us."

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Mr Evelyn was in habits of close intimacy and friendship with some of the most distinguished noblemen and scholars of his time.—He seems to have been a favorite with Charles II. who conferred on him many distinguished marks of his confidence, and sometimes visited him at his house. But he regarded with utter disapprobation & could be prevailed upon by no gifts of royal favor, to imitate or encourage the licentiousness of the court.

He thus notices in his Journal, the death of that profligate Prince.

1685, Feb. 4. I was called to London, hearing his Majesty had been the day before surprized in his bed-chamber by an apoplectic fit: and had not Dr. King been accidentally present to let him bleed (having a lancet in his poc-

ket) his majesty had certainly died that moment. which might have been of direful consequence there being no body else present with the King, save this doctor and one more, as I am assured. He died however two days after, Feb. 6, in the 36th of his reign, and 54th of his age.

After various reflections on the character of Charles, Mr Evelyn writes. I can never forget the inexpressible luxury and prophaneness, gaming and all disoluteness, and, is it were total forgetfulness of God, (it being Sunday evening) of which only this day se'nnight I was witness: The King sitting with his concubines, and a French boy, singing love-songs in that glorious gallery of the palace, while about twenty of the great courtiers and other dissolute persons were at Basset round a large table, with a Bank of at least £2000 in gold before them: upon which two gentlemen, who were with me made reflexions with astonishment. *Six days after it was all in the dust!*

CHRISTIAN REGISTER.

BOSTON, FRIDAY, DECEMBER 17, 1824.

Episcopal Church at Cambridge. A *Circular* has just been issued by a committee, chosen at the late annual Convention of the Protestant Episcopal Church in the state of Massachusetts, for the purpose of raising funds to repair the Episcopal Church, at Cambridge. This church, which is a fine specimen of architecture, has gone so much to decay, as to need a thorough repair. Public religious services in this church, have been suspended for two years, and cannot with propriety be revived till the contemplated repairs shall have been effected.

The circumstance which calls with greatest urgency for the revival of worship in this church is, that about one seventh part of the students attending the University, are from Episcopal families whose reasonable desire it is, "that their sons should enjoy the privilege of worshipping God according to the ritual of their own church."

The inhabitants of Cambridge who attend this church are not sufficiently numerous to bear the expense of the repairs alone. Application has therefore been made to the Episcopalians in Massachusetts, and in other states, as well as to the friends of the University, of other denominations, for aid in repairing the church and providing means for the permanent establishment of the ministry there. The propriety of the application to the friends of the college generally will be perceived, when it is considered that Episcopalians will not probably continue to send their sons to this University, greatly as they esteem its advantages for education, provided there should be no opportunity for their attendance on Episcopal worship while in college.

We are happy to perceive the spirit of liberality by which the Corporatton of the University are actuated in relation to the proposed repairs. It is stated in the Circular that the Corporation have authorized their Treasurer to subscribe *three hundred* dollars for this purpose. The sum which will be otherwise contributed in Cambridge will be probably from *eight* to *ten hundred* dollars We trust that the wealthy Episcopalians and others of this city will do what is worthy of themselves in furnishing the means, not only of repairing the Church, but of providing a fund for the perminent support of a minister.

The cost of the contemplated repairs is estimated at *three thousand dollars.* Whatever amount is contributed above this sum, will be appropriated towards a permanent fund for the support of a minister. We understand that the Episcopal convention of Philadelphia has already voted to appropriate something from their funds, toward the support of a minister.

Guardians of Truth. In a speech of Mr Anderson at the late anniversary of the American Education Society, he alludes to the question "how our institutions of learning are to be kept from the contaminations of error and vice." In the course of his remarks he has the following:

"If the Theological Seminaries, risen and rising up in the various parts of our land are to escape the evils of an erroneous religious faith, I sometimes think it will be owing less to the precautionary statutes of their founders, and less, perhaps, to the piety and wisdom of their professors, than to the fact, that, for a large portion of their students, they will be indebted to the judicious selection of education Societies."

We confess ourselves a little at loss in determining what is meant by this paragraph. Had the speaker any pointed reference to the doubts that some of our orthodox divines entertain of the soundness of the principles of some of the professors in orthodox seminaries? Or was his remark only an echo of the lamentations which we have heard frequently reported for a few years past,—that no statutes or creeds were sufficient to prevent the inquisitive minds of the age, from bringing the articles of pretended orthodoxy to the test of the divine word, and from rejecting all which would not bear this test?

And after all how is this newly devised remedy to take effect. Undoubtedly a number of religious and orderly students in our literary institutions prove a great blessing by the influence of their example and conversation. But how is it that they are to exert so mighty an influence over the destinies of our Theological seminaries, so that even learned and orthodox professors, shall do less than they do in preserving these seminaries free from "error" &c.?

We confess we can give no other interpretation of it than this. Our Education Societies, by a *judicious selection* of their beneficiaries, *i. e.* by a selection of those whose principles and prejudicies are *fixed* in reation to doctrines, may give a tone and direction to what may be called the *general faith of the seminary*, and thus may prevent even the professors (whose views and principles are liable to become more enlightened and liberal as they advance in years and in knowledge) from successfully inculeating any of those new views of Christian doctrine which their maturer knowledge, and now softening prejudices may have led them to embrace.

Massachusetts Peace society. The anniversary of this benevolent institution will be celebrated, on Christmas evening, in the Old South Church. The exercises will commence at 7 o'clock. The Address will be delivered by John Ware, M. D. of this city.

The object of this institution is to disseminate peace sentiments, and to impress on the minds of rulers and subjects such a sense of the dreadful evils of war, as may induce them, as far as practicable, to adopt other means of settling their disputes than an appeal to the sword. It is not pretended or expected by the friends of the institution generally, that war can be altogether abolished at present; (as has been mistakingly represented by some.) The great wish and aim of the society is that the public mind should be properly enlightened on the subject of war, its enormities, its sufferings, its waste of life, of treasure, of virtuous principle and humane feeling, and particularly the imperfect degree in which it is ever the instrument of attaining its pretended object.

Those who have listened to the able anniversary Addresses of this society, have, it is believed, generally gone away with favourable impressions of its objects, and an increased disposition to promote them The objects of the society are earnestly recommended to the attention of every friend to the well-being and happiness of mankind.

ORIGINAL COMMUNICATIONS.

Mr Reed—Your accurate correspondent, in his list of the Pastors of the first church in Salem, has allowed himself to be led into an error, by too great deference to Dr. Bentley.—That amiable writer has been distinguished more for the copiousness than the accurancy of his knowledge. In assigning 15 March 1630, in your last week's paper, as the date of Higginson's death, the mistake is apparent, because Morton's Memorial, Hubbard's History and Dudley's Letter to the Countess of Lincoln are all inconsistent with it. Hubbard fixes the time 6 August, and his friendship with the venerable John Higginson, son of Francis, might induce us to trust his accuracy on this point. Dudley would make it early in September of the same year, and Morton may agree with either. Manuscripts of Governor Winthrop will, I understand, convince any one of the probable correctness of Dudley, and the certain incorrectness of Bentley.

Σ.

The following communication from the pen of an "honest Trinitarian" will be perused with interest by every liberal minded reader, whether Unitarian or Trinitarian. To those whose minds are open to conviction we trust that his free and very candid remarks will be read with profit as well as with interest. If Trinitarians generally possessed the same candor and spirit of conciliation that are here manifested, there would soon be an end of the unhappy strife which now so greatly dishonour the Christian name and profession.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

Sir.....To diminish an undue asperity of feeling, prevalent in the christian community, and if possible, to introduce reciprocal cordiality between Trinitarians and Unitarians is the object of the following communication. As its author is an honest Trinitarian, and as he is guided *solely* by the promptings of his own mind, it is trusted that no one will impugn his efforts, as originating from any direct or indirect influence of those from whom in sentiment he differs*. Want of connexion in the subjects of which the communication treats, must excuse the order of their disposal, and the absence of formal introduction.

Character of Controversies. It has often appeared singular to me, that in the early ages of Christianity, those who objected to the Trinity of the Godhead were treated with such severity. It does not seem, that the ancient church proceeded upon the principle of punishing a primary offence with signal justice, that it might remain a beacon to succeeding generations.—No mention is made or hint given that they recognized such a principle in their disciplinary transactions. It were too little accordant with custom, with prudence, with equity, and more than all with the mild spirit of our Religion and the character of those who were then its ministers, to harbour such a supposition.—We must then accede to an opinion, grounded upon the harshness of their expressions and the severity of their measures, that they esteemed the offence one of no ordinary dye.

That they should have resorted to such violent and coercive methods, still seems to be explicable with difficulty. If the offence were *outrageous*, the opprobrium or even execration of the world would be its sure reward, and would sooner effect the extermination of its consequences, than the imperial decree or the blood-stained sword. If the perpetrators of the offence, were supported merely by their own daring temerity, their efforts would have recoiled upon themselves, like the billow beating against a rock. "Saepe intereunt, aliis meditantes, necem."

I honor the zeal of the Fathers of the Church, but cannot commend their prudence. Had the first objections to the recieved faith, been encountered with less publicity and greater mildness, if their source were in conscience, they might have been amended when erroneous, or if in a grasping ambition, that ambition might have been checked or cautionsly directed. Religious opposition possesses in one respect the resuscitating energies of the Lernean Hydra; coercion adds vigour to its power. Such is its inherent characters; as the experience of past ages; and of different countries and governments, have abundantly exemplified. Surely such testimony should have given currency and obligation to the truth and made it a religious maxim, that the consiences of men will not be forced. But this truth, so plain, and so permanently established, all ages seem to have forgotten, in the infuriate zeal of persecution. Of it, the religious sects in this portion of America, have been unhappily neglectful. When the advocates of the "liberal faith" made their first open entrance upon the theatre of religious observation, they were attacked with a rudeness and loudness, unconciliating not to say incongruous. Unitarians as a party need not regret this, for it doubtless has augmented their numbers and their literary and social respectability. In one of the populous cities of New-England, in consequence of some censorious remarks upon Unitarians, by an orthodox clergyman, a person enquired for their works at a Book-store, and afterwards became a subscriber to a Unitarian publication, and not improbably acceeded to its sentiments. This is the history for substance of a multitude of cases. The world have an acquaintance with the *professed* disposition of Christianity, far more extensive than is imagined. They know it to be pre-eminently benign and peaceful, and knowing it to be such, when excited by that extensive sympathy, which revolts at oppression, they uniformly commiserate if not defend, those who are rudely assaulted for conscientious scruples. I would hope that my brethren could be moved by other appeals, than those addressed to their self-interest, but common sense does most clealy dictate a milder treatment of their opponents.

The degree of regard which has been expressed.

Under this division several particulars may be comprehended, which I shall specify as I proceed.

1. *Trinitarians have not esteemed their opponents sufficiently conscientious.*—I have been surprised at the commonness of opinions amounting to this expression. For Example in a conversation upon the merit of Mr Ware's publication on extempore preaching, it was observed, that it contained many excellent weighty and pungent practical observations, which seemed to flow from a fountain of animated and serious christian feeling. The remark was assented to, but an explication offered why the volume contained such observations. It was said that Trinintarian works abounded so much in similar observations, that it was found necessary to copy them. I am personally unacquainted with Mr Ware, but deem myself in equity obligated to add, that although in some respects our sentiments may differ, I cheerfully receive his little volume as the genuine offspring of his heart, and trust that there are subjects of practical importance, respecting which, we have kindred sympathies. I will not say that such conduct* springs from an absence or hardihood of feeling, for I would hope it is the fruit of an honest though mistaken persuasion. To the same origin would I trace the indulgence of an idea by many, that the efforts of Unitarians, spring from a desire *to escape* from the close and unaccommodating requisitions of true Religion. Their dissent from orthodoxy, is traced to the feelings of the heart, which will not permit them to contemplate some of its doctrines without pain. That men would arise, who would condemn the Gospel because its threatenings to the vicious were *unsparing*, is a scriptural prediction. There are those who hate the moral light, which developes the blackness of their hearts, as the assassin curses the light of day, that reveals his track to the avenger. But in this free and tranquil country, where the humblest may select their creed with perfect security from molestation, I do trust, that men will have sufficient honesty to believe the truth, regardless of personal consequences. Evasion cannot alter immutabilities; and it were beyond question *safer* to admit the truth whatever it may be. 2. *Trinitarians have not exhibited a becoming degree of charity.* This proposition may be divided into two minor ones. Some have wholly denied the compatibility of real piety and the Unitarian creed. Others deny that external acts, unaccompanied by an orthodox speculative faith, are evidential of a similar degree of piety.

A person under examination for a license, was asked whether he believed the doctrine of of the trinity were *essential* to the christian character. He replied affirmatively, and his reply was favourably received. We sometimes hear the characters of men, whose actions would not suffer by a contrast with those of their opponents, impeached as destitute of a living and holy principle of piety. In view of such facts and the foregoing propositions, permit me to examine with brevity two questions. What shall constitute a title to salvation? What an evidence of piety?—The Apostle, in his reply to the highly anxious gaoler, answers the first with "repent and believe." Concerning repentance all agree; but I shall be asked, in whom shall we repose the sacred trust, and in what character are we to receive him? In Jesus of Nazareth as the predicted Messiah and Saviour of men. Respecting the *manner* in which Jesus effects the salvation of mankind, the sentiments of Trinitarians and Unitarians may not accord; but I presume all will assent to the conclusion, that it suffices if the sinner believe in the Redeemer, as competent to save him. The answer of the Eunuch (Acts viii.17) informs us respecting the articles of faith, which Philip deemed sufficient for a credible profession of religion. It were singularly irrational to suppose, that Philip in that solemn interview, distinguished such articles from those indispensible to salvation. I cannot presume to determine the truths which must be believed as conditional to our future happiness; but with the examples of Paul and Philip as monitions, I dare condemn *no one*, who exhibits repentance of sin, and faith in Christ Jesus as the saviour of men. To my brethren I would say, was not Dr Scott a christian, before he avowed his belief in the trinity? (Force of Truth p. 29.—Life, Clark edit. p. 69.) Are there no members of our churches who *cannot read?* are there no children of tender years whom we esteem truly pious? Were not Jeremiah and John Baptist sanctified from the womb? (Jer. i. 5, Luke i. 15.) Were there not many Hebrews who probably trembled lest their hopes of a *future existence* should be unreal? But how can the untutored and the infantile mind entertain correct metaphysical notions of the divine nature? Could *any* Jew have believed in a trinity as we do?

What can furnish a correct testimonial of piety? This is the second question I propose to consider.

That *unblemished* purity of morals, may exist without genuine holiness of heart, is unquestionably possible, as the story of the youthful ruler proves. There are those, however, who dwell upon such an idea, with an emotion which I have sometimes suspected to be partly pleasureable. They would almost persuade us, that great external morality was *generally* a token of hypocricy. Such cases it should be remembered form rather exceptions than the rule. The Saviour, it is true, disclosed the deficiencies of the ruler, and had we the same power of scrutinizing men's bosoms, we might impeach persons externally similar to him. But until we enjoy such power, it becomes us to decide from the *only* evidence which *can be sure* to our imperfect judgments, the evidence of practice. By their *fruits* shall ye know them is a heaven directed rule. If we are not to hope charitably, respecting those who *strive*, even in one respect, to obey the precepts of the gospel, then we are to hope charitable respecting those who are universally disobedient—a paradox indeed! Do not Trinitarians by their severe censures of morality, sometimes discourage the endeavours of the feeble to imitate their Lord, or embolden the vile to sin that grace may abound? If there be truth in the preceding remarks, it must be admitted, that trinitarians have not exercised in its full scope that charity which 'hopeth all things.' I cannot persuade myself to listen to the conclusion, that a Unitarian cannot be a christian. There are Unitarians whom I hold in the highest estimation, as men of intelligence and uprightness, and the denunciation to which such a persuasion as the one hinted at would lead me, is too appalling. These men profess to believe in the bible; they assure me that their peculiar faith is the result of sincere conviction. I cannot disbelieve them. What can be more seemingly absurd, than the doctrine of transubstantiation? Yet I cannot doubt that it forms an article of firm and real belief in the minds of many. Great allowances must be made for education, primary impressions, & mental peculiarities. Cheerfully making such allowances I consider myself in charity obligated to hope, that an honest belief in the *simple* Unity of God, is a venial errour. If not, then such a belief constitutes the unpardonable sin!

If Trinitarians esteem themselves obligated to believe that a Unitarian cannot be a Christian, I could wish them from motives of policy to conceal their sentiments. While Unitarians admit, that "all the best inflences of christian faith may be felt, and the christian life acted out, and the consolations and hopes of the gospel enjoyed" by Trititarians, (Ware's Letters, page 9.) and while their pulpits are also open to Trinitarians, the world will not hesitate to award the meed of charity, to those who thus clearly claim it. The most busy part of men have little leisure to canvass metaphysical subtleties; they however form judgments founded on external observation.—Shall it then surprise us that the world judge Christians as they judge themselves, by actions and not opinions? We must expect it. Shall it then surprise Trinitarians that the world represent Unitarians as the more charitable and of course the truer Christians? Trinitarians, until they exercise more forbearance and more charity must expect it. "*Nefas* nocere vel *malo fratri*, puta".—Seneca.

ΑΓΑΠΗ

Effects of Intemperance. Seth Elliot, of Knox, Hancock County, Maine was lately sentenced to be hung for the murder of his own child two years old. Elliot was once a respectable citizen, in comfortable worldly circumstances, but at length giving himself up to intemperance, he became passionate, and abusive to his wife and children, and has finally committed the awful deed for which he is to pay the forfeit of his life.

A very fit subject this for the contemplation of those who are becoming addicted to the disgusting, and self-destroying Vice of intemperace. This man would once have shuddered at the thought even of abusing and injuring his familly, and yet by insensible degrees he has been led, through the intemperate use of ardent spirits, from one step to another in the path of iniquity, till he has at length become the *murderer* of his own offspring! Who that is daily yielding to his thirst for liquors, can assu that he may not presently be carried to dreadful extreme as this human monster case we have now alluded?

Episcopal Missionary Society. The Episcopal Church in this country has a Do Foreign Missionary Society, which employs four Missionaries, with a Catechest and T the western States and Territories.

Mission to Hayti. We lately stated United Foreign Missionary Society, had Missionary (Rev. William G. Pennington,) to the Africans who have lately gone from States, to that island. We are now info another Missionary the Rev. Mr Hughes, i by this society to proceed to Hayti, for the religious improvement of the emigrants.

American Bible Society. The Treas American Bible Society acknowledges the $3430,27 during the month of November. of Bibles and Testaments issued during the was $3042,38.

Erratum. We are requested to state Rev. Nicholas Noyes, of Salem, was *neph* of the Rev. James Noyes, of Newbury," as communication which we published last w

It will be recollected that the author of here alluded to, (and to which another cor of this week also alludes,) referred us la *Bently*, as the authority from which he dre ment of the time of Mr Higginson's death. Since ascertained that he gave this referen ly to elicit the truth, because he had son the correctness of Bently's statement.

LITERARY.

Biographical Dictionary. An edit priere's Universal Biography, will be pub York in Janury. A selection of modern fo raphy will be added to Lempriere's fro edition of Watkin's; also about eight hund articles of American biography. The A of the work was prepared by Eleazer of New-York city.

Gazeteer of Vermont. A Gazeteer compiled by Zadock Thompson, esq. has published at Montpelier, Vt. Besides a description of the state, and an account o society, religion, education, political inst it contains a particular account of the lo settlement, and history of each town, its ducts, its manufactories, and its facilities as well as of its schools, literary institutio

To correspondents. The follo munications are received, and will m be inserted, as we have opport *Agape* No 2—Apollos Nos 2 and 3 B. C.—A Farmer—Inquirer—and merit of these communications, gen us to regret that we have not room them this week.

EIGHTEENTH CONGR

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IN SENATE.

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After attending to some business the Senate again went into the consi tive business.

HOUSE OF REPRESENT

Monday Dec. 13. Some new m seats. Numerous petitions were pr

A select committee was appointe revolutionary pensioners.

* It will be presumed, that candor will prevent the employment of any advantage which my statements may give, in animadversion upon Trinitarians.

* The writter undoubtedly here alludes to the uncharitable conduct of his Trinitarian brethren (which he had just described) in vilifying the motives of Unitarians. Ed. C. Reg.

yielding to his thirst for liquors, can assure himself that he may not presently be carried to the same dreadful extreme as this human monster to whose case we have now alluded?

EPISCOPAL MISSIONARY SOCIETY. The Protestant Episcopal Church in this country has a Domestic and Foreign Missionary Society, which employs at present four Missionaries, with a Catechest and Teacher, in the western States and Territories.

MISSION TO HAYTI. We lately stated that the United Foreign Missionary Society, had sent out a Missionary (Rev. William G. Pennington,) to Hayti, to the Africans who have lately gone from the United States, to that island. We are now informed that another Missionary the Rev. Mr Hughes, is appointed by this society to proceed to Hayti, for the moral and religious improvement of the emigrants.

AMERICAN BIBLE SOCIETY. The Treasurer of the American Bible Society acknowledges the receipt of $3430,27 during the month of November. The value of Bibles and Testaments issued during the same time, was $3042,38.

ERRATUM. We are requested to state that, "the Rev. Nicholas Noyes, of Salem, was *nephew*, not *son*, of the Rev. James Noyes, of Newbury," as stated in a communication which we published last week.

It will be recollected that the author of the article here alluded to, (and to which another correspondent of this week also alludes,) referred us last week to *Bently*, as the authority from which he drew his statement of the time of Mr Higginson's death. We have Since ascertained that he gave this reference purposely to elicit the truth, because he had some doubts of the correctness of Bently's statement.

LITERARY.

BIOGRAPHICAL DICTIONARY. An edition of Lempriere's Universal Biography, will be published in N. York in Janury. A selection of modern foreign biography will be added to Lempriere's from the latest edition of Watkin's; also about eight hundred original articles of American biography. The American part of the work was prepared by Eleazer Lord, esq. of New-York city.

GAZETEER OF VERMONT. A Gazeteer of Vermont, compiled by Zadock Thompson, esq. has been lately published at Montpelier, Vt. Besides a geographical description of the state, and an account of the state of society, religion, education, political institutions, &c. it contains a particular account of the local situation, settlement, and history of each town, its soils, its products, its manufactories, and its facilities for business, as well as of its schools, literary institutions, &c.

TO CORRESPONDENTS. The following Communications are received, and will most of them be inserted, as we have opportunity: viz. *Agape* No 2—Apollos Nos 2 and 3—Pastor—B. C.—A Farmer—Inquirer—and H. S. The merit of these communications, generally, leads us to regret that we have not room for more of them this week.

EIGHTEENTH CONGRESS.

Our statement of Congressional proceedings last week extended to Friday, December 10. The Senate had no session after Thursday.

IN SENATE.

Monday, Dec. 13. The President of the Senate announced the appointment of the usual standing committees.

Certain resolutions were offered by Mr Holmes, which will be particularized when acted on.

The partial appropriation bill for 1824 passed.

A resolution of the Legistature of New-York respecting tonnage duties on canals was received and laid on the table, in both Houses.

Tuesday, Dec. 14. Different parts of the President's Message was referred to appropriate committees.

A petition from Missouri on the subject of trade and intercourse with the internal provinces of Mexico, was referred to the committee on Indian affairs.

Resolutions were passed relative to the more effectual protection of the revenue on the frontiers of the United States.

A memorial from the Cherokee nation of Indians praying for authority to tax merchants and pedlers trading with their nation, was refered to the committee on the Judiciary.

The Rev. *Charles M'Ilvane*, was chosen Chaplain of the Senate on the second ballot.

Wednesday. Dec. 15. So much of the President's Message as relates to provision for Gen. La Fayette, was referred to a select committee.

The subject of internal improvements was brought up. A motion for the appointment of a Committee on *Roads* and *Canals*, was opposed by Mr Chandler, of Maine. He was wholly opposed to legislating on the subject. Mr Ruggles and Mr Noble advocated the measure, and the resolution to appoint a committee was passed, 18 in the affirmative.

The Senate then entered on the consideration of executive business.

Thursday, Dec. 19 Some private petitions were received and committed.

A bill was introduced to regulate the jurisdiction of the Supreme court of the United States.

After attending to some business of a local nature, the Senate again went into the consideration of executive business.

HOUSE OF REPRESENTATIVES.

Monday Dec. 13. Some new members took their seats. Numerous petitions were presented.

A select committee was appointed on the subject of revolutionary pensioners.

Resolutions were passed relative to the public lands and post offices; also respecting light-houses in the Chesapeake.

Mr Fuller moved to go into committee of the whole on the increase of the navy. The motion was negatived 79 to 72.

The House went into committee of the whole on different bills of the last session; nothing final was, however, effected. The House rose in each ins tance and reported progress.

Tuesday, Dec. 14. Messages were received from the President relative to the expenditures on the public buildings at Washington—the sale of certain lands, &c. The first message was ordered to be printed.

On motion of Mr Wright, of Ohio, the Committee of the Judiceary was instructed to inquire into the expediency of providing certain penalties in relation of officers military or civil, of the United States, who should in any way be concerned in duelling. The punishment proposed, was that the individual so offending should forfeit his office, and be forever after incapable of holding any office under government. The resolution to consider the subject was finally adopted without a division, though not without a considerable negative vote.

A resolution was offered relative to the difficulties between the state of Georgia and the U. States, on the subject of the treaty with the Cherokee Indians.

Wednesday, Dec. 15. Various petitions were received; also a communication from the Treasury department relative to the time of payment of certain custom-house bonds and also respecting the losses on Custom-House bonds for thirty years past. (Loss about one million and an half dollars.)

Various resolutions, giving instruction to committees, respecting taxes, post routes, &c. were passed.

The subject of tonage duties on canal boats was called up.

Wednesday Dec. 19. Mr Longfellow of Me. and Messrs. Fuller and Reed, of Mass. presented petitions.

Certain resolutions respecting divideds on stock, and the Western boundry of the United States were agreed to.

A resolution was offered by Mr Wakefield, of Kentucky, providing that the electors of President of the United States, should be appointed on the same day theoughout the United States.

GENERAL INTELLIGENCE.

FROM EUROPE.

The Cadmus, Capt. Allyn, from Havre, arrived at New-York on the 19th. The Cadmus left Havre, on the 6th November.

The following extracts are from the papers brought by the Cadmus.

Capt. Allyn visited Gen. La Fayette's family at La Grange, and left them all well on the 24th October.—He has brought letters for the General and his Son, and a Portrait of the General to be presented to Congress, from M. Scheffer, Painter, of Paris.

PARIS, OCT. 28. The contractors for the Spanish Loans of 1821 and 1822, have notified the holders of the bonds that no provision has been made by the government for the payment of the November interest.

OCT. 31. We are quite sure that the subject of withdrawing the French troops from Spain was before the ministers at their recent councils. It appears difficult to retain any army there much longer, without exacting of Ferdinand new guarantees, as well for the safety of the troops as for the pecuniary interests of France, and these guarantees cannot be obtained, as Spain has no system of credit which would permit us to hope for the reimbursement of the considerable sums already advanced by France, and the new expenses which an augmentation of the force absolutely necessary in the present state of things, would cause. The evacuation of Spain at the expiration of the treaty of the month of July last, has at length been decided; from which we learn that the evacuation will not be immediately complete; 25,000 men will re-enter France, and the remainder of the army will retire upon the Ebro, and the strong places such as Cadiz, Pampaluna, &c. will rema in in our power until the perfect execution of the treaties by which the occupation has been regulated. *Journal du Commerce.*

The interior situation of France presents a singular phenomenon—a nation fatigued with civil discords, rallying around the throne as a point of juncture for all interests, and a ministry terrified at this union, betraying its regrets at an event which diffuses joy among all good citizens. *Constitutionel.*

A ministerial paper cantains the following:

Letters from Vienna of the 21st, mention that the destination of the Egyptian fleet, which was the chief hope of the Porte, has entirely decided the question in favour of Greece. The same letters state, that a great power, which, on account of its geographical situation, is able to employ an imposing force in the Mediterranean, is so much in favour of the Christians in the Archipelago and the Morea, that we may hope to see the year 1825 terminate with great and memorable events.

MADRID, OCT. 21. It appears that the inquisition will not be re-established, but in lieu of it there is to be a Junta, composed of Ecclesiastics and Lawyers, to prevent the propagation of anti-religious and revolutionary works.

LONDON, OCT. 25. The order to dismantle the bomb vessels employed in the late expedition against Algiers, has just been countermanded.

A decree of the king of Spain, published 17th Oct. declares that the Courts shall adjudge the punishment of death on all persons who, after the 1st Oct. 1823, shall have been proved to be enemies to the legitimate rights of the Throne, or partizans of the late Constitution, including all who shall publish pamphlets or journals of fhe same tendency.

OCT. 27. The trial of Mr Fauntleroy will commence on Saturday next, at the Old Bailey.

A subscription is about to be opened to form a compay of thirty ladies and gentlemen, to proceed in a packet to visit the coasts of the Mediteranean, the Isles of Greece, Asia Minor, Syria, Egypt, and the Black Sea. The vessel is to be equipped with elegance, and provided with every thing which can contribute to the pleasure of the passengers. The expedition will occupy three years, and the expense will be £800 sterling each passenger.

We have received the Cadiz Diario of the 1st the month. We learn from this that the merchants and ship-owners were very much alarmed on the subject of the sailing of an Algerene squadron to cruise against the Spanish flag. As this squadron had troops on board, it was apprehended that they intended to effect a landing on some defenceless point on the coast. Business was at a complete stand, and a great quantity of French goods had been smuggled into Cadiz.

News from Trieste of Oct. 14th, speak of a new victory obtained by the Greeks on the 26th of Sept. over the Turkish Egyptian fleet, between Patmos and Samos. The Ottomans, after their defeat, fled to Mitylene with 36 vessels, pursued by 24 Greek vessels.—All the Musselman transports, to the number of 100, remained at Budrum or fell into the hands of the Greeks. It is further stated, that the son of the Pacha of Egypt, Ismael Gibraltar, commander of the fleet of his father, and once aid-de camp to Gen. Grouchy, and a Nephew of the Dey of Tunis, has been taken, together with 8 miilions of piastres, which they carried to Napoli di Romani. The viceroy of Egypt has lost the frigate, which bore the Admiral's flag.

It is said, however, that the Pacha of Scutari is about organizing a corps of Albanians for the Porte, and has engaged Omer Vrione to break his agreement with Mavrocordato.

OCT. 28. Col. Campbell arrived here yesterday from Colombia, with despatches from the British Commissioners. It is known that these despatches are accompanied with a report from the Commissioners on the state and situation of Colombia, to enable the government to decide upon the recognition of the independence of that power. It is believed that the report is of the most favourable nature.

We learn from Deal, that the Columbus, from Quebec, arrived yesterday afternoon in the Downs, and cast anchor near the grand ship Ramilies; notwithstanding this man of war is of the first class, she appears no larger than a canal boat alongside of this leviathan of the new world.

Among the Foreign Extracts we find the following under the Paris head.

OCT. 27. A report of the defeat of the Greeks near Samos, is repeated in the Augsburg Gazette. It is stated that the Turks lost one frigate, two brigs, and several transports, and that they took or destroyed ten or twelve Greek fire ships, and a corvette of 24 guns.

General La Fayette arrived at Annapolis yesterda y afternoon, a little after three o'clock; and was received in the Senate Chamber by the Mayor and Corporation of Annapolis, in the presence of a large concourse of ladies, citizens, and strangers who had flocked there to greet their revolutionary benefactor and friend. In the evening the General attended a ball, which was given in honor of his arrival. On account of the very unfavorable state of the weather, the contemplated Military parade was dispensed with.

In the Virginia Legislature, in a debate lately held respecting the appointment of a Senator to Congress, Mr. Thomas Randoll *urged* the merits of Mr *Tazewell*, (who it seems has been elected) on the ground that beiug a man of preeminent talents he was the most suitable person, "to watch over the actions, and if necessary resist the measures of Gen. Jackson, who he said, was to be the next President." The following is an extract from Mr R's. speach.

He begged the House to recollect the crisis to which we had arrived. *Who can now doubt that Gen. Jackson is to be the President of the United States?*—Of all men in this commonwealth, Mr. T. was the best qualified to withstand the acts of Gen. J. if his administration should prove mischievous. For his own part, he believed that his civil administration would be good; but in this opinion he might be deceived.—The fact might turn out to be otherwise. It seems that all the army and the clergy were with Gen. Jackson, and his acts might be injurious to the country. Prepare yourselves then for the worst which may happen. Place your strongest men in the Legislature of the Union."

BOOK OF REVELATION. The National Intelligencer contains the following curious notice from one of our Representatives in Congress from Virginia, which we furnish our readers. Whether it shall minister to their amusement or edification, we leave entirely with them:—

"I certify, on honour, that I have discovered the meaning of the Apocalypse, which (except that of some passages in the second and third chapters,) have never been *approached* by any expositor.

ALEXANDER SMYTH.

"An Essay, explaining this wonderrul book, will be put to press as soon as a moderate edition shall be subcribed for." ☞*Price fifty cents.*

DIED,

In Concord, an Friday last, Mrs. Miriam, widow of the late Col. Nathan Barrett, aged 84.

In France, Eltiene Baque, otherwise Le Santito, aged CXXIV. As is very common, his age was estimated by the dealers in the marvellous, to be 200 years; but it is known that he was born in 1700.—For a long series of years he was a pilgrim among the Pyrennees, "culling of simples," which he gave to the chymists. He subsisted on alms, and found every body as ready to give as he was to ask them, and the surplus he gave to the poor. He was much beloved, and was always welcome to the houses he visited.—Venerated for his sanctity and innocent life—he retained his faculties and memory to the latest period of his long life.

In New-Orleans, Peter, son of Mr Abraham Bazin, of this city.

At his seat, at Montpelier, in Washington co. Maryland, on the 10th, inst. John Thompson Mason, Esq. aged 60.

In Bradford, 19th inst. Mrs Abigail, wife of William Greenough, Esq· aged 61.

In Hingham, on Tuesday morning, Mrs Martha S. wife of Mr Benjamin S. Williams.

In Newton, Mr Frederick Remington, aged 62.

At South Boston, James H. son of Mr Adam Bent, aged 4 yrs. 6 mo.

At Winter Hill, Charlestown, on Monday, Mr Jos. Adams, sen. aged 81—a patriot of the Revolution.

In this city, on Sunday, Charles, aged 3 yrs. son of Hon. Daniel Webster.

On Monday, Mr Nicholas Pierce, jr, aged 54.

On Saturday last, Solomon, Monroe, (whose *father* was slain in the ever memorable battle of Lexington, and who himself bore a conspicuous part in the cause of the Independence of his country) aged 72 years, departed this life. If possessing an ardent affection for his family—an universal feeling of benevolence to his fellow-creatures—honesty in all his dealings—and a firm belief in the holy doctrines of Christianity, will insure a happy immortality, he is a fit candidate, having had those virtues in an eminent degree.

At Fitchburgh, Mass. on the 29th ult. Mr. Leonard Downe, formerly of Saco, aged about 22 years, a graduate from Harvard University, class of 1822; and a gentleman of uncommoh promise. He retired to bed as usual, in good health, and was found dead in the morning, having died apparently without a struggle.

At Providence, 16 inst very suddenly of the quincy, Mr Joseph S. Billings, in the 34th year of his age. He was married on the Sunday evening previous, to Miss Mary Tripp, of North-Providence, and his sudden removal is calculated to impress the mind with the truth of the declaration, that *in the midst of life we are in death.*

☞During the week ending December 17, the number of Deaths in Boston, by the Health-Office returns, was *Thirty.*

MORAL & RELIGIOUS TRACTS.

MONROE & FRANCIS, No 128, *Washington-Street*, late No. 4, *Cornhill*, have assumed the *General Agency* for THE PUBLISHING FUND SOCIETY and offer for sale the following tracts.

JAMES TALBOT, an American tale for youth, encouraging early industry. 42 pages, price 6 cents.

ELLENOR MORELAND, the life and advice of an experienced and usefal domestic assistant. 48 ps. price 8 cts.

DRUNKENNESS, its advantages and its disadvantages. 16 pages, price 3 cts.

THOMAS DORMER, the advantages of early rising, exemplified in the practice of a thriving tradesman. 20 pages, price 3 cts.

ISAAC JENKINS, the tale of a reformed inebriate and his family. 44 pages, price 6 cts.

THE LOTTERY TICKETS, an American tale exhibiting the folly and danger of this species of gambling. 56 pages, price 8 cts.

EDMUND & MARGARET, the rewards of sobriety and induistry in humble life, a tale. 44 pages, price 8 cts.

THE DUTIES OF CHILDREN, a sermon by Rev. Dr. Channing. 16 pages, price 3 cts.

THE BROTHERS, with some account of Saving Banks; an excellent tract to distribute among those who need encouragements to economy. 68 pages, price 10 cts.

GENEVA CATACHISM, 1st part on Sacred History. 46 pages, price 8 cts.

Ditto Ditto 2d Ditto The truths of the Christion Religion. 72 pages, price 10 cts.

Ditto Ditto 3d Ditto duties. 84 ps. price 12 cts.

ADVICE TO YOUNG WOMEN AT SERVICE, an American essay by the author of James Talbot: a valuable manuel for young women who go into families as domestic assistants. 38 pages, price 6 cts.

THE SUSPECTED BOY, an American tale by the same author; a tale for youth discouraging falshood. 28 pages, price 4 cts.

THOUGHTS which should accompany the BAPTISM OF CHILDREN, a sermon by Rev. C. Henry Colman. 16 pages, price 4 cts.

THE DUTIES OF PARENTS, a sermon by Rev. Dr. Bancrofts. 16 pages price 4 cts.

JUVENILE DEVOTIONS, with suitable reflections, by Wellbeloved, suited for youth of 10 years and upwards. 110 pages.

—ALSO FOR SALE AS ABOVE—

FRANK. A sequel to Frank in easy lessons, by Miss Edgworth. 2 volumes, 500 pages, price 88 cts. each.

VILLAGE SKETCHES, American tales, Religious discourses for youth. 250 pages, price 63 cts.

THREE QUESTIONS ANSWERED, a Sermon.—24 pages, price 12 1-2 cts

A SERMON by Rev. Henry Ware, relative to the Christian Name, Character and Hopes.

WHAT IS RELIGION: An essay on Religion.—22 pages, price 8 cts.

DR. WARE'S SERMON at the Ordination of his Son, Rev. William Ware. 34 pages, price 12 1-2 cents.

MARY HOLLIS, an American tale. 28 pages, price 12 1-2 cents.

NEW-ENGLAND, tale by the author of Redwood. 277 pages, price $1.

☞The above-named books and tracts for sale also at the Counting Room of the Christian Register.

Boston, Dec. 24.

MASSACHUSETTS PEACE SOCIETY.

THE Anniversary Celebration will be attended in the Old South Meeting-house, on the evening of Christmas day, at 7 o'clock, when an address will be delivered by Dr JOHN WARE.

The meeting of the Society for the transaction of important business stands adjourned to the vestry of the Old South Church to be opened precisely at half past 5 o'clock, P. M.

☞A punctual and general attendance is requested.

dec 22 T. M. HARRIS, *Rec. Sec'ry.*

THE SPARROW,

JUST PUBLISHED and for sale at Cotton's Bookstore No. — Washington-Street, formerly 47, Marlboro' Street, Corner of Franklin-Street, an interesting little work called the SPARROW.

"I only wish to please the gentle mind
Whom Nature's charm inspired."—BEATIE.

THE BADGE.

JUST published and for sale at the Counting Room of the Christian Register, "The BADGE, *a Moral Tale for Children, by the authorof* "JAMES TALBOT," "The FACTORY GIRL," &c. &c."

The leading purpose of this little work is to impress on the minds of children the importance of forming habits of self-denial, of controling their selfish dispositions, and of studying the happiness, and gratifying, as far as they have power, the wants and desires of their brothers and sisters, and play-mates, and of cultivating generally a noble and generous feeling and and conduct towards every one around them.

☞For sale also by J. R. BUFFUM, Salem.

SACRED MUSIC.

JAMES LORING, No. 2, Cornhill, has for sale the Bridgewater Collection, 14th edition. Also, the twelfth and thirteenth editions of the same work; Handel and Hadn Society Collection of Church Music; Old Colony Collection of Anthems; third edition Handel's Messiah; Haydn's Creation; Harmonia Sacra; Hubbard's Thirty Anthems; Lock Hospital Collection; Callcott's Musical Grammar; Kellman's do; Mitchell's Lord's day; Hallelujah Chorus; Leach's Canaan; Hubbard's Essay on Musick; Winchell's Sacred Harmony--at 3,50 per doz.

N. B. Musical Societies supplied on Liberal terms.

Dec. 4.

THE FACTORY GIRL,

BY the author of "FILIAL AFFECTION," "JAMES TALBOT," &c.

"The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." *St. Paul.*

A few copies of this very valuable little work may be had at this office. *Price 25 cts.*

August 27.

FILIAL Affection, or the Clergyman's Grand Daughter, a Moral Tale, by the Author of the Factory Girl, James Talbot, &c. This valuable little work may be had at this Office.

MEDICAL BOOKS.

FOR SALE at this office PARR'S MEDICAL DICTIONARY, Philadelphia, 1819, calf. Also, MURRAY'S MATERIA MEDICA, N. York, 1824, in neat sheep, on very reasonable terms.

FOR sale at this office, the following valuable work neatly bound in sheep:—Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country Libraries, may obtain these work on very reasonable terms.

MISCELLANY.

THE UNKNOWN GRAVE.

Four months since, a dog took his station near a grave in the Church-yard of St. Bride, Fleet-street. It has remained since upon the spot, and is fed by several of the inhabitants, who send him food daily. As he will not depart, a house has also been placed for him in the church-yard. The animal howls when the sound of the organ is heard, and during divine service the grave digger takes him to the engine house. No one can tell where the dog came from. He sits upon a particular grave, but as there is no name or head stone, the inmate of the tomb is also unknown.—*Lond. pap. April*, 1824.

From the (*London*) *La Belle Assemble*, 1824.

It is the grave of one, whose very name
Hath passed away! We know the summer sun
Shone on him once, and warmed his joyous blood—
The Spring's nectarious gale breathed on his cheek,
And wafted health and pleasure; days as fair,
And skies as bright and blue as smile on us,
On *him* too smiled, in all their golden pride—
Our knowledge goes no farther—Poor unknown!
No tongue can tell his story—'tis a tale
Unheard by human ear—and unreveal'd
To human eye—Alas! no pious hand
Hath raised one fond memorial of love
Over that sod! Whence are his kindred? they
Who should have soothed him 'mid his mortal pangs,
And sweeten'd by their tears the cup of death?
Oh! where are *they* who closed his faded eyes,
And followed his cold clay to its last chamber?
Are *they* no more—or did he die forsaken?
Not so—one friend still faithful to the last,
Clove to him in that hour of agony,
Watched his pale corse and followed to the tomb
Him whom he lov'd in life—nor left it *then!*
See, where he lies upon that lowly grave
In sullen sorrow—deaf to every voice
Would lure him thence—Hark how beneath the moon
He howls a requiem o'er the buried form
Now hid forever from his grateful eye!
Shame on thee man! what are thy hollow friendships
Compared to love like this? Come here and learn
A graceful lesson from yon faithful brute!
Ponder on all it teaches—then go hence
With chastened feelings and an humbler heart.

LIFE OF IGNATIUS LOYOLA

(*Concluded.*)

Such is the outline of the once far-famed Institute of Ignatius, than which nothing can be conceived better calculated to organize a powerful and effective body of men, with cultivated minds, and subdued passions, possessing the gravity and decorum of the cloister without its sullenness and reserve, and the suavity and accomplishments of the world, without its vices or frivolity. That there were exceptions to this character is not to be doubted, but such exceptions were rare; and even in cases where vice had set her seal on the heart of the priest, she veiled herself under an exterior decency and modesty; and where ambition had fired the imagination, its flames were shrouded within the temple of his own breast. But if his example was likely to offend, his designs were more difficult to penetrate, and his misconduct more difficult to detect; consequently dismission from the society was less likely to occur. The founder, however, as far as possible, provided against such an evil, by a scrpulousness and care with which the candidates for admission were examined;—and cautious indeed must have been the youth who could have so far veiled his natural disposition, as to suppress any indications of his illicit tendencies, if they really existed, during the whole period of his novitiate in a place where there were numerous eyes upon him, sharpened by observation and experience in the knowledge of charater, to watch and report them. These regulations display profound policy; but the wisdom of Ignatius is no where more conspicuous than in those provisions which he made for the education, not only of the novices, to which the attenton of the society was four or five years after its establishment chiefly confined, but of all such youths as chose to enter themselves in their colleges.

The first college of the Jesuits in Europe, for Xavier had already been put in possession of the Seminary at Goa, was founded by Francis Borgia, in the year 1545-6, at Gandia, and thither were six professors sent by the General;—and two years afterwards colleges were established at Messina and Palermo in Sicily. The importance of such establishments to the increase and success of the society, is too obvious to require pointing out; but it may not be uninteresting to the reader, to give a few of the heads of his system of scholastic discipline. The first thing to be attended to, was to render the children docile, and subdue untractible tempers; and for this purpose impartiality was required in the master, and the hope of honourable distinctions, or the fear of mortifying humiliations, were to be held out to the scholars, a mode of treatment much more efficacious than blows. Gentle means were first to be tried, exhortation and friendly reproach, but on no occasion contumelious language, haughtiness, or affronts; the master was not to use either invective towards any of the boys, or words which would degrade them in the eyes of their companions or themselves.

In inquiring into trespasses, too minute an investigation was to be avoided; and for the prevention of great faults, small ones must be sometimes overlooked; but if in any case the infliction of corporal punishment was considered indispensable, the hand of some different person must be called into action; the hand of the master should only be used to impress gratitude and respect. In the distribution of rewards, no other distinction than that of merit was to be regarded; the very suspicion of partiality to rank or fortune would frustrate the effect of rewards, and create jealousy, indocility and disgust. The master's equal attention was due to all, he must never check the activity of any by indifference, nor wound their self-love by contempt. But, in planting the seeds of human learning in the students, the principles of religion were to be carefully impressed upon their hearts. Nor was any thing omitted in the Institute that might perfect the system of education, and render men not only fit for the closet, but for intercourse with the world, to make them not only learned, but well bred, polished, and gentlemanly. For this purpose, the master was to watch with care every trespass against the rules of civility and good manners; to correct falsehood, detraction, and swearing. It was his duty to form the manners of his pupils to decency, modesty, and politeness; to correct their errors in language, their faults in pronunciation, their awkwardness in gesture, their coarseness in behaviour; no less than to cultivate their understanding and regulate their imagination. All the learning and polite literature of the time was taught in their schools, and upon the best system. The various duties of the founder did not prevent him from promoting study amongst the members of the society, and, that he might himself judge of the progress made by them, he directed the professors of the colleges to send him the theses of philosophy and divinity, together with the compositions in prose and verse of the young regents, without their being looked over or touched by any body else. By masters thus prepared, by pupils thus formed, well might the influence and numbers of the society increase; well might Lord Bacon exclaim, *Consule scholas Jesuitarum.*

The fame of Ignatius and his society now spread throughout Europe; the pope demanded two of its divines to assist in his name at the Council of Trent; an office to which Laynez and Salmeron, both young men, (the first being only thirty-four, and the other thirty years of age,) were assigned. Thither also was Le Jay, then employed in making head against the Lutherans in Germany, sent by the Bishop of Augsburg, in the character of his Legate. They were all much admired for the learning and eloquence they displayed before the assembled divines, and Le Jay, whilst at Trent, was nominated to the bishoprick of Trieste, which he not only himself refused to accept, but besought the General to use his greatest influence with the Pope to sanction his refusal; the General ultimately succeeded in preventing the promotion of Le Jay, and subsequently that of Laynez to the rank of a Cardinal. This was undoubtedly acting up to the spirit of the institution; and, although it deprived the Society of some apparent, it eventually contributed to consolidate and increase its real power.

The fame of the society not only attracted male votaries, the most illustrious of whom was Francis Borgia, but female devotees. Gratitude towards his former patroness. Isabella Rosella, who took a resolution of leaving the world and living under the obedience of the society, induced Ignatius to take charge of her and two Roman ladies, who had joined her. But he soon repented of this mode of shewing his gratitude and gallantry, and was heard to say, "that the government of these three devotees was more troublesome to him than that of the whole society." He therefore determined, with all possible expedition to get rid of so troublesome a charge, and not satisfied with that, he obtained the pope's apostolic letters, exempting the Jesuits from the government of women, who, either in community or singly should desire to put themselves under the obedience of the society.

Whilst the affairs of the society were thus prospering in Europe (except in France, where great opposition was made to its introduction,) and whilst its founder saw it spreading over Asia, Africa, and America, he in the jubilee year 1550 expressed, at a general meeting of the fathers in Rome, his desire to lay down the generalship; a proposition to which they would not for a moment listen, and he was therefore obliged to submit to retain it a little longer. His infirmities continuing to increase, he assembled the fathers once more, and enjoined them to nominate some person to ease him of the weight of government; in obedience to this injunction they named Jorme Nadal, who was approved by the General, who left the whole care of the affairs to his Deputy, reserving to himself only the superintendence of the sick. These were so many preparations for his departure from the world, an event which was shortly afterwards to take place. He expired on the last day of July 1556, keeping his dying eye on the welfare of the society, and dictating with his last breath, instructions for its more perfect obedience.

Although this sketch of the life of Ignatius Loyola bears no proportion to the details which have been given of it by about twenty biographers, it is, we conceive, sufficiently ample to enable the reader to form a correct judgement of his character.

To conclude, he laid the foundation of a society, which obtained more real power and influence than any other that ever existed before or since his time. He was undoubtedly the immediate cause of much good, in originating the society of Jesus.

STATISTICAL. A writer in the New-York Statesman, in recommending *Stafford's Gazetteer*, of the state of New-York, has furnished us with the following facts from that work, relative to the statistics of that large and important section of the United States.

"On the first of January 1824 New-York contained 55 counties, 632 towns and cities.

876 post-offices (but 7 in 1789, aud 20 in 1793.)

About 300,000 electors

Colleges 5, with 755 students

Academies 36, with 2,663 students

Common schools 7,382, with 377,034 scholars

School-fund distributed annually, $80,000.

Militia 146,000

Public debt, (including $5,899,500 canal stock,) $6,949,500.

Funds unappropriated, $4,270,806, exclusive of canals, school, literary and other specific funds.

Taxable property, assessed at a low rate, $275,742,636.

Population, 1,372,372,812.

From the Concord, (N. H.) Register.

MR KIMBALL—The immense waste of life, health, money, and every thing dear and valuable in this life, to say nothing of the misery hereafter, occasioned by the too great use of Ardent Spirit, is most truly astonishing, to every man of observation and reflection. It is presumed, there is not a town in this State, but what has some who are known as common drunkards; and it is feared the evil is increasing: but how to avert it, has as yet baffled the efforts of Legislatures, and the wishes of every good man and citizen. Perhaps occasional and true histories of its melancholy efforts upon families, may awaken some to consider of their ways, ere it shall be too late. With these hopes, I send you the following history. The material facts will be recognized by some of your readers.

In the little village of Wood-End, some twenty-five or thirty years ago, an enterprizing young man by the name of William ——, purchased a lot of wild land, and commenced the laborious, though healthful task, of making a farm. He was of a good constitution, active, and frugal; and his prospects were promising. He was soon married to Mary ———, whose laughing eyes and cheerful face witnessed to all around, their loves and wishes were mutual. By their united efforts, where the forest stood, it was made to "bud and blossom like the rose." A few years soon glided away, and they were owners of a large farm, comfortable house, barns, and out-houses; a large stock of cattle; there was no lack of wool and flax in the house; the music of the wheel and loom was heard in the long winter evenings; her white boxes of yellow butter, that she carried to the village store to buy her little necessaries, was always kept by the trader for his own use, or sold to the neighboring mechanics—the enquiries were always "have you any of Mrs. ———'s butter?" It would have done any one's eyes good, to have seen the implements of her dairy, and the long row of pans, all washed and scoured, set out to air and dry in their little green door-yard, of a summer's morn. Her neatness within doors was only equalled by his good management without, both of which had become proverbial. Every thing seemed to promise many long years of happiness: they were blessed with several sons—(but thank Heaven, they had no daughters.)

But how vain our calculations are, in respect to futurity, the sequel will show. As William's means increased, he had indulged himself in the use of ardent spirits, not only in the busy time of haying and reaping, but kept rum in his house for the most part of the year. Habit had taken such hold on him, that scarcely a day passed but he found some excuse for taking his drams. Mary, with the deepest solicitude witnessed his hasty strides down the road to ruin. With tears did she warn him of his danger; with the most affectionate entreaties did she try to turn him from his evil courses. Often—very often, did he promise to refrain; but as many times did he transgress his good resolutions; till once or twice he became intoxicated in public. From that time he seemed lost to every sense of shame and remorse; discord and confusion usurped the place of the peace and harmony of this once happy family; the high spirits of Mary were mortified: the example of the father was soon followed by two of the sons: his house became the rendevous and resort of the most abandoned and vicious, particularly on Sabbath days—the furniture broken and destroyed in their drunken revels—writs and executions were levied upon his cattle and tools—a part of his farm was sold to pay for rum; "when death kindly stepped in," and carried him off in convulsions. The family was broken up, and scattered—Mary is now a poor maniac; and two of her sons are as miserable as their father was before them—unquestionably from his example.

That the above is no fiction, can be attested by hundreds within the precincts of the county of Merrimack. M.

From the New-York Statesman.

IMPROVED PRINTING PRESS.

GENTLEMEN. One of the great advantages of a free press is, that it affords the means of bringing modest merit into notice, and promoting valuable improvements in the community; I therefore, with much satisfaction, avail myself of your valuable paper, to notice a Printing Press, invented by Daniel Neall, of Philadelphia. This ingenious gentleman is a clock and watch maker, and about two years since, turned his attention to the subject of printing; he has succeeded in producing a press on a new plan; the bed, instead of rolling under the platen, is balanced, and turned against it by a handle; when, owing to the contact of the types with the paper, a very small pull is necessary to give the impression. In returning the bed to its horizontal position, the sheet is drawn off by a simple contrivance, and laid on a shelf, the tympan and frisket being also open without the assistance of the pressman, who has only to lay on the sheet, raise the bed and pull the bar. The types are blacked by a roller, carried forward by straps and weights, suspended under the frame and wound up by the motions of the bed; these give a complexity to the machine, but in reality they are extremely simple, and easily kept in order. A lad, entirely ignorant of the art, is able in the course of a week, to print at the rate of ten tokens per day, and the impression instead of being blurred by the sheet striking against the types before the bar is pulled, as might be expected, is fair and full. I had the pleasure of seeing two presses in full operation, on a quarto Bible, and feel persuaded, that Mr Neall is entitled to the patronage of printers, especially, as with all the advantages of his press, the cost does not exceed that of others on the ordinary construction. A FRIEND TO INGENUITY.

Marshall's Spelling Book.

PUBLISHED BY

JACOB B. MOORE,

CONCORD, N. H.

And sold by all the Book-sellers in New-England.

MARSHALL'S SPELLING BOOK,

Adapted to the principles of Walker, the most approved standard of Pronunciation.

☞Price $10 per hundred, $1,50 per dozen, 18 cts. single, neatly printed, and well bound.

ADVERTISEMENT.

THIS Spelling Book has been published for about four years, during which time it has been very extensively used and approved by the best instructors of youth. The correct system of pronunciation introduced, and the taste displayed in selecting useful and entertaining school lessons, render this one of the very best elementary books now in use. Its conformity to Walker's standard, had it no other advantages, cannot fail to recommend it to general use in our schools, in preference to any other Spelling Book extant.

☞Recommendations in the most expressive terms, have been received, among many others, from the following gentlemen, whose literary character and experience render their testimonials in favour of any work sufficient to entitle it to universal patronage:—

Hon. JOHN MARSHALL, LL. D., Chief Justice of the United States.

Hon. DEWITT CLINTON, LL. D., late Governor of the state of New-York.

Hon. RICHARD SKINNER, LL. D., late Governor of the State of Vermont.

Hon. LEVI WOODBURY, LL. D. late Governor of New-Hampshire.

Rev. WILLIAM ALLEN, D. D. President of Bowdoin College.

Rev. CARLETON CHASE, Rector of Immanuel Church, Bellows-Falls, Vt.—who says:—

"Having formerly been much employed in the business of teaching, and still feeling an interest in the good education of the youth of our country, I beg leave to direct the attention of parents and teachers to a Spelling Book lately published by Elihu F. Marshall. It would be easy, but perhaps idvidious, to point out very important defects in other works of the kind—one of which may be mentioned; none of them within my knowledge are conformable to the received standard of pronounciation and orthography. In all our seminaries of learning, Walker is the acknowledged arbiter in these matters, and it is, in a great degree, the application of Walker's principles, which give merit to the work of Marshall; though I am fully sensible of the benefits to be derived from the simplicity, variety, and useful nature of his reading lessons. *It is* a misfortune to learn things in childhood, which we must unlearn in manhood; and it is a misfortune which every one has felt, who has attempted to free himself from any habitual error. The child, who has been accustomed to con the columns of Webster, for instance, is surprised and mortified on entering into society to find, that he neither pronounces nor spells his words like other people. He must then inquire for the standard, by which they are guided, and apply himself to the study of elements, when he should be pushing his pursuits into other fields. On these accounts, *I give a decided preference to the Spelling Book of Mr Marshall*, considering it superior to any thing of the kind extant in this part of the country; and I wish it may obtain a general introduction into our schools and families."

Rev. JOHN LAURIS BLAKE, of Boston; who concurs fully in the sentiments advanced by Mr Chase.

Rev. JOSEPH ELLIOT, an experienced instructor of youth in Vermont. He says:—

"The reading lessons in the Assistant, beautifully interspersed among the spellings, are simple, but pure in style, and contain a pleasing variety in verse and prose. The *Abbreviations are far better than Mr Webster's.* The Vocabularies at the end are a great addition to the work. In a word, this is, in my opinion, the best book of the kind I have ever seen; I would that it were introduced into every family and school in the State."

Miss EMMA WILLARD, the Preceptress of the Female Academy, at Waterford. Her recommendation is as follows:— *Waterford, March* 29, 1820.

SIR—Whoever is a friend to the human race must regard with interest whatever concerns the formation of the mind and character. Considered in this point of view, a "Spelling Book" is a highly important work; and you have done me much honour to consult me concerning yours. I have carefully examined, and decidedly approve it. I have also compared it with Webster's Spelling Book, and were I a teacher of children, I should prefer it to that justly celebrated work; as in my opinion it is better calculated to facilitate the labour of teaching children to read,

Yours with respect and esteem,

E. F. Marshall. EMMA WILLARD.

Rev. PHINEAS COOKE, Pastor of the Congregational Church in Acworth, N. H.

Rev. LELAND HOWARD, of Windsor, Vermont.—who says:—

"I have with considerable attention examined the Spelling Book compiled by Mr Marshall which you sent me, and withot hesitation, say, that, in my opinion, it is far the best book of the kind I ever saw, much before Webster's. I most sincerely wish it an extensive circulation. I doubt not that 'the more it is examined the better it will be liked by every scholar and christian."

Rev. GEORGE LEONARD, of Windsor, Vt.

The students of the Senior Class in Columbia College, N. Y.

And numerous Instructors of Youth, who have had any opportunity to introduce the work into their Schools Nov. 5.

DR CHANNING'S SERMON.

A CHEAP edition of Rev. Dr CHANNING'S Sermon, at the Ordination of Rev. Mr SPARKS, at Baltimore, has been published at this office. Those who wish to obtain it for distribution, or by the quanity for sale, can obtain it at the Counting Room of the Christian Register, at $8,00 per hund. or $1,20 per doz. Oct. 15.

MEMOIRS OF LA FAYETTE.

JUST PUBLISHED and for sale at this office.—"Memoirs of GEN LA FAYETTE."

Boston;—Printed by F. Y. Carlile.